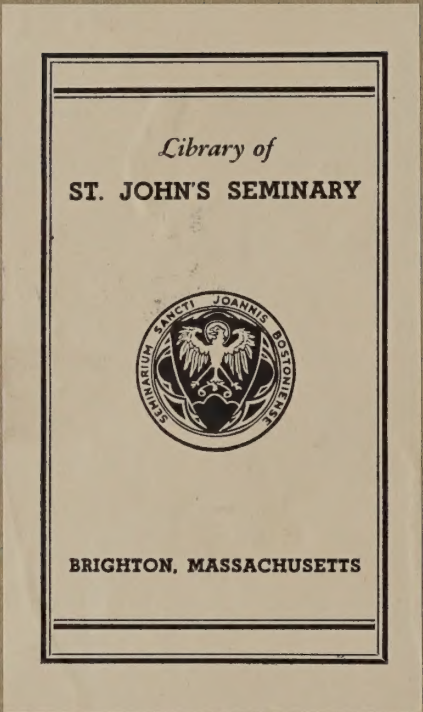


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# THE REVIEW.

By ARTHUR MEUFUSS.

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## NOTES AND REMARKS.

\* Our French-Canadian contemporaries this side of the border see in the "repatriement" movement recently referred to in these columns—the movement to induce the Canadians who have emigrated to this country and settled down here, to return back home—nothing more but a mercenary scheme on the part of a few Canadian politicians and a big railroad. Leo Richard says in the *Opinion Publique* (No. 69) of Worcester, Mass., that the only way for the government of Quebec to induce these emigrants to come back would be the permanent betterment of the economic conditions, so that the Canadian farmer could be prosperous at home. A. G.

\* What is Archbishop Ireland doing? Cardinal Gibbons and Archbishops Ryan and Kain have issued a protest—feeble it is true—against the spoliation of the Catholic Indian schools by the government. When, in 1896, there was question of bimetallism, Msgr. Ireland thought it his duty to tell the Catholics of the country that under pain of sin they were bound to vote for the gold standard. Now that his friends, the Republicans, decree the abolition of all government aid to the Catholic Indian schools, which were erected in view of promised subsidy, we do not hear a word from the "great Archbishop of St. Paul," the "American citizen." Is not the government violating a solemn bilateral contract? Why is he mum on the question? Is the gold standard of greater value or importance than the immortal souls of Indian children? J. F. M.

## MR. SHELDON'S CHRISTIAN DAILY NEWSPAPER.

[The Sheldon experiment, to which we have already referred in a brief comment of our own, deserves all the space that has been given to its discussion in the press—daily, weekly, and monthly—of the country. The best estimate of the attempt, in our view, is that of the Rev. Washington Gladden, D. D., LL. D., an able and highly respected Protestant minister of Columbus, O., in No. 2,679 of the *N. Y. Independent*. We reproduce it below, adding a few observations here and there in the shape of foot-notes. A. P.]

Mr. Sheldon's experiment in journalism is significant, quite as much through the comments which it has excited as through the suggestions which it has made. To a great many newspaper critics it has proved a stone of stumbling. The banality of most of these criticisms is rather pitiable. 1) Mr. Sheldon's spirit and purpose are generally misapprehended; he is accused of assumption of which he has not dreamed. One newspaper arraigns him for something like blasphemy, in setting himself up to be the accredited representative of Christ, and in assuming that his way of editing a newspaper must be Christ's way. Whereas in his first editorial he explicitly says: "If a thousand different Christian men who wished to edit Christian dailies should make an effort to do so, the result might be a thousand different papers in very many particulars. In other words, these Christian editors might arrive at different conclusions in the interpretation of what is Christian. It is, of course, the farthest from my purpose to attempt to show in a dogmatic way what is the one thing that Jesus would do in every case."—Nothing, so far as I know, that Mr. Sheldon has ever said, gives any different idea of his purpose from what is conveyed in these words. It is a clear and laudable purpose, and it is as far from any assumption of exclusive or superior Christliness as the East is from the West.

Much of the criticism of the undertaking, from ministers as well as from editors, is based upon a notion of the incongruity between the person of the historic Christ and that of the average newspaper editor. "Conceive of Jesus Christ editing a daily newspaper!" these brethren cry. Well, it is not easy for some minds to forget the mere costume of an event, and fix the thought upon its essential significance. We may without difficulty make a picture in which any historic character shall look absurd. "Think," said Dr. Marvin Vincent, in replying once to a similar cavil, "think of St. Paul delivering his oration to the philosophers on the Areopagus, 'in a blue swallow tail coat and brass buttons!'" Yet that was Daniel Webster's costume, and Daniel Webster was not a ridiculous person. It might seem incongruous that Jesus Christ should sell peas and potatoes from a modern green-grocer's stand; but it is not a preposterous suggestion that a modern green-grocer should be a follower of Christ in his daily business. Nor is it any more absurd to sug-

1) We are sorry to say that, with but a few exceptions, this is true also of the criticisms of the Catholic press.

gest that the business of a daily newspaper should be conducted on Christian principles. That is what Mr. Sheldon has tried to do, and his experiment is full of suggestion for all the managers and all the readers of daily newspapers.

The financial success of this particular experiment proves nothing, of course. Such an announcement was sure to bring throngs of subscribers for the week who would not continue the subscription beyond the week, however successfully it might be edited. A daily paper published in Topeka, Kan., no matter how good, and no matter how bad it may be, will not get and keep three hundred and fifty thousand subscribers, nor one-tenth of that number. With the exception of a few metropolitan papers, dailies do not circulate to any extent beyond a distance of a few hundred miles from their place of publication, and the main reliance must be upon the local community. \* The American reading public does not care to wait for news that is more than twelve hours old. 2) No one knows from this experiment whether Mr. Sheldon's paper would be a permanent success. Mr. Sheldon's paper has presented to us some attractive features. Quite a number of things which offend the sight in the great majority of newspapers, weekly as well as daily, have been conspicuously and happily absent. The censorship of the advertising columns was, perhaps, somewhat quixotic; but it erred on the right side. What a relief it is to take up a newspaper in which not a line of disguised advertising appears; in which the most inexperienced reader has no difficulty in determining what is paid for by the line and what is written for the information of the public; in which advertisements are not, with fraudulent intent, thrust in among news and editorials; in which the entire exhibit of the advertising columns is open and honest as the day!

The subjects on which the emphasis has rested day by day have been subjects of real importance. The temperance question in its legislative aspects has been kept well at the front, for Mr. Sheldon is a staunch Prohibitionist, and has the courage of his conviction. 3) Social questions of various kinds have been treated with vigor; the ethical aspects of all such questions have been clearly and strongly presented; the application of the Christian law to problems of society and politics has been fearlessly made; and there has been not a little earnest talk of a genuinely evangelistic character. The paper has been, in all its columns, consistently Christian. 4)

2) This is a fact sometimes forgotten by those who are enthusiastic about the establishment of a Catholic daily, or Catholic dailies, in this land of immense distances and sparse population.

3) We, too, could not help admiring Mr. Sheldon for the bold advocacy of his temperance views, though they seemed to us rather extreme.

4) From the Protestant view-point, of course. Against the Catholic Church, Mr. Sheldon, like nearly all preachers, is biased, and though he tried to suppress everything that might smack of bigotry, his success was not equal to his good will.



Yet I doubt whether a paper, conducted as this one has been, would succeed in getting subscribers enough to pay the expenses of publication. This is, of course, essential to the success of a newspaper. It is vain to talk of subsidizing newspapers by charitable funds; what is the use of publishing newspapers which people will not read? Newspapers which they wish to read they are willing to pay for. The first thing to do with your Christian newspaper is to make it one that a large number of people will want to read.

With Mr. Sheldon's central purpose I am in the most hearty sympathy, and I believe that it is practicable. A thoroughly Christian daily newspaper might be printed, with good prospect of making it a remunerative enterprise, in almost any considerable city. 5) A thoroughly Christian daily newspaper would be one which, in its entire conduct, sought first the kingdom of God and his righteousness. 6) It would be a paper which governed its own administration by Christ's law of love, and which tried to apply that law to all the affairs of life. Just how much of what is commonly called preaching it would do, would be a question on which different opinions might be entertained, but its testimony to the supremacy of Christ's law would be always clear.

In the application of Christ's law to life, and in determining what would best promote the kingdom of God, there would arise, as Mr. Sheldon suggests, great differences of judgment. "The practical questions are, first, What news is fit to print? Second, What is the relative importance of different topics? Third, In what light shall these topics be presented? 7)

My own judgment would differ considerably from Mr. Sheldon's as to the first question. Ruling out filthy details of vice and crime, I should say that any subject in which the people at large are greatly interested, is news, and ought to be reported and discussed in a Christian daily paper. Take the theatrical news, for example. Mr. Sheldon ruled it all out. I should have the theatrical performances all reported, and criticised, not from the standpoint of the box office, but from that of the highest and purest dramatic art. The drama is a great interest of human life; it is capable of great public service; it is now the source of great public injury; it ought to be regenerated. When the kingdom of heaven shall have fully come, the drama will be here; but nothing much more effectually hinders the coming of that kingdom than the drama as it is. The duty of the Christian newspaper is, therefore, to show the people at once what it is and what it ought to be; to hold up to the public judgment the imbecility, the sensationalism, and the rottenness which make it a curse, and not less heartily to praise the honest efforts that are made to redeem it. 8)

5) We can not bring ourselves to share Dr. Gladden's optimism in this regard.

6) That is a good, if somewhat too general and too little specific definition.

7) Even Catholic editors, bound together by one well-defined creed, are unable to agree in the practical application of the principles of Christianity to modern journalism; hence the various, widely different types of Catholic papers in every country, sometimes within the walls of one city, Paris for instance (*Univers-Monde, Vérité, Croix*, etc.)

8) The views expressed in this paragraph by Dr. Gladden are eminently sensible, and are shared, we believe, by the foremost Catholic editors of Europe. There can be no reasonable objection to the reporting even of crimes, so long as filthy details are consistently ruled out.

This is simply an illustration of what I mean by saying that the Christian newspaper ought to deal with all great public interests. The newspaper can not undertake to dictate to the people what they shall be interested in; the fact that they are deeply interested in anything whatever is a matter with which it must concern itself. It may be necessary to show them that the thing which they care so much about is a thing unworthy of their thought; keen criticism of popular fads and social tendencies is one of the newspaper's great functions.

The relative importance of news is also a great question. As a rule, the perspective is bad. Insignificant things are magnified and momentous things are neglected. 9) Mr. Sheldon has made some suggestions along this line which will bear fruit. The space which is given to gossip and rumor and scandal and the disgusting details of vice and crime, might well be greatly reduced, and there are thousands of bright and beautiful things which would be the best kind of news if the reporters were trained to look for them.

Finally, it must be well understood that the Christian newspaper must be thoroughly interesting and readable. It must stand up for all things right and fair; it must put away utterly the madness and brutality of partisanship; it must subordinate private gain to the public good; it must keep itself free from everything that defiles and debases; it must be manly and honorable and just and kind to all men, but it must not be goody-goody and it must be interesting. It ought to be the brightest, breeziest, liveliest, wittiest newspaper in the community. Its news ought to be written by men who can write succinctly, vividly, entertainingly—who know too much to spread over a column an incident which can be far better told in ten lines; and who know enough to get color and humor into the day's doings. Its editorials must be crisp, clear, and pungent, direct and withal just and well considered. 10)

Such a newspaper can be made, and it needs no million dollars to subsidize it; it will go alone. There are people enough in every considerable community who would hail it as the harbinger of the millennium, and whose patronage would make it self-supporting. There are a few papers in this country which are almost Christian, now—so near it that I, for one, do not feel like finding much fault with them; and I do not hear that they are in danger of perishing. There will be more of them, I trust. 11)

Just one thing is indispensable to the success of such a newspaper. First catch your editor. 12)

WASHINGTON GLADDEN.

9) This is one of the chief faults of American daily journalism.

10) The program outlined in the above paragraph by Dr. Gladden is a splendid one, and we do wish some wealthy man could be found to furnish the means of carrying it out, by way of real experiment, in one of our large cities. We should then soon see whether Dr. Gladden is not too optimistic in believing that a Christian daily "will go alone," i. e., will soon become self-supporting.

11) We can only guess, of course, what papers Dr. Gladden refers to as "almost Christian." We know four that are far above the average—the *N. Y. Evening Post*, the *N. Y. Sun*, the *Chicago Record*, and the *Philadelphia Ledger*, but not one of them, with all its excellencies, is Christian in the sense that we are accustomed to associate with that sacred and significant term.

12) The editor is certainly the most indis-

## From the Diary of a XXth Century School-Sister. \*)

Feb. 15th.—Father Shahan warned his flock against certain agents canvassing Catholic families for certain fashionable journals that promise to publish articles from prominent Catholics in the near future. "I know these journals," he said, "and no occasional contribution from prominent Catholic writers or prelates can make them fit for a Catholic home. Every Catholic father or mother ought to see to it that there is sufficient Catholic reading matter in the house for the family; they ought to subscribe to Catholic journals and magazines."

Feb. 16th.—Miss G., a niece of Archbishop X., who is to write for the *Ladies' Journal*, is in a rage. The people, upon the advice of Father Shahan, refuse to subscribe for that magazine. She now tries to incite them against their pastor by telling them, that her uncle, the Archbishop, would certainly not write for the *Journal* if it were as bad as Fr. Shahan has made it.

Feb. 22d.—Miss G. was here with a copy of the *Ladies' Journal* to show me what her uncle had written about convent life in the Catholic Church. She willingly left me a copy. Looking at the frontispiece I could not help asking Miss G. how she would like to see her own picture in such scant attire. "But, Sister, that is a picture of Rebecca. In those days there was nothing shocking about it, and were it not for such radicals as Father Shahan, no objection would be raised now-a-days. Look at the pictures of those princesses and actresses; they have their own way because there is no Father Shahan to preach to them about immodesty."

Miss G. left me, pouting, because I would not side with her. She was lucky in getting out of my way before I was done reading the journal, or I should have asked her, what made her most reverend uncle write for a paper the contents of which force the conclusion that not one of its readers cares a fig for convent life.

March 1st.—Miss G. keeps up her agitation against the parish priest. Bishop Y. has also contributed an article, on the Blessed Virgin, to the *Ladies' Journal*. In the same issue are four lines of poetry from a prominent Professor at the Columbia University, which make a certain Catholic editor say that the *Ladies' Journal* is almost a Catholic journal. Miss G. shows this everywhere, and, to the regret of Father Shahan, has succeeded in introducing the *Ladies' Journal* into several "prominent" Catholic families. Father Shahan heard about her activity, and this morning repeated the warning he had given two

pensable factor in the realisation of such a plan; but he is by no means the only factor. If he were, we think we should have had more than one Christian daily newspaper in this country ere now, perhaps even one or more specifically Catholic dailies. It needs a good business manager, self-sacrificing collaborators, a sufficient capital, and above all enough readers to make it self-supporting within a reasonable space of time,—say five years.

ARTHUR PREUSS.

\*) Some of our readers may remember the highly interesting extracts from the Diary of a XXth Century School-Sister, which we published in Vol. V, No. 27, of THE REVIEW. A kind spring breeze has wafted another leaf from that diary into our sanctum, attested by the chaplain of the convent, and we take great pleasure in giving space to it.

A. P.



weeks ago, adding: "You are the flock confided to me by our bishop. I as your shepherd, am bound to warn you against dangerous pastures and lead you on wholesome meadows. That is what I did two weeks ago. I told you the *Ladies' Journal* and magazines of that stripe were no good pasturage for you, because the poison weeds abound therein and the good plants are rare and far between. When a bishop or any other dignitary of the Church sows once a year a few good seeds among the tares, it does not make that pasture fit for Catholics. And when shortsighted Catholic editors recommend such pastures as fit for Catholics, they act as did the man who sawed off the branch on which he sat. It is objected: How could dignitaries of the Church write articles for papers that are not fit for Catholic homes? I ask: How was it that one of the first dignitaries of the young Church sold His Master? Avarice was a curse of the Church in the XIXth century; at the beginning of the XXth it has not yet disappeared. The prelates who write for such papers, receiving for their contributions an amount equal to half of a poor country curate's income in a year, have fine excuses. They claim St. Paul as their model. 'Did he not preach on the Areopagus at Athens? Why should not we make use of the opportunity offered us to make known the Christian religion to the pagan readers of secular journals?' Quite true; but St. Paul did not receive a \$100 check, nor did he lend himself to advertise any pagan school or journal."

From the organ-loft I observed Miss G. turning red in the face and shifting about as if she were sitting on a hot stove.

March 4th. — Father Shahan must not have seen the latest number of the *Ladies' Journal* with Bishop Y.'s contribution, or he would have had another argument in his favor. What a shame! The history of Mary Immaculate is on one page, and opposite there appear five portraits of décolleté women, three of whom have wide notoriety — one as an atheist and political agitator, two others as former mistresses of the Prince of Gall!

March 10th. — Sister Amara writes me that Mother Superior has ordered the *Ladies' Journal* for every community of Sisters belonging to our congregation, "because we must keep abreast of the times." I have sent word at once that no copy is wanted here, and quoted Father Shahan's words of March 1st in support of my refusal.

Correct copy of Sister Miranda's diary.

MARK H. JEMINY,

Chaplain of the Convent.

TISSAHANA, May 26th, 1919.

## WHAT IS MODERN PROTESTANTISM?

### I.

In answer to this question we purpose to collect and reproduce a number of statements latterly made by leading Protestants.

The *Catholic Standard and Times* (March 10th) quotes the late Protestant Archbishop of Dublin, Dr. Plunkett, as saying:

"There is no human being who can give an answer as to what is and what is not the belief of the Protestant establishment. Convocation can not, and the Crown lawyers will not."

Three Anglican bishops of this country

have lately issued an "encyclical," in which they recommend the work of Dr. Lowndes on "Anglican Orders." The opening note of the "encyclical" reads:

"It is one of the peculiar distinctions of the Anglican Church that she has allowed to her sons a wide liberty in their exposition and defense of the Christian faith. She has no index or censorship. She believes that her children will themselves apply the unerring text of Holy Writ as interpreted by antiquity and primitive practice to all utterances as to faith and doctrine. Her confidence has not been misplaced."

Thus neither the English nor the American Episcopalians know what their religion is. Perhaps their cousins, the Presbyterians, can tell us what they believe. Let us see. The *N. Y. Independent* says editorially in an article on Prof. McGiffert's withdrawal:

"Professor McGiffert declines to fight with Dr. Birch in the Presbyterian arena. He does wisely. When the attack was first made upon him, with the threat of a trial, we expressed the hope that he would withdraw, not because he had no right to remain, but because, in this case, peace was better than war. Of course he could properly defend his rights in his ancestral church, but that had been done by Professors Briggs and Smith with disastrous results to the church. It was a very serious question whether the advantage secured by defending one's rights would overbalance the injury caused to the church by the conflict, especially as time is securing the liberty sought, whether this particular case be defended or not. So Professor McGiffert is justified in withdrawing, on the larger grounds of ecclesiastical prudence, not to speak of the heavy expense of a long trial, which he might not have been able to assume."

"But it must not be concluded that this is a confession that the Presbyterian church is held fast to the pronouncements of its Confession of Faith. Not only is it true that no lay member of the Presbyterian church is required to give assent to a single word of the Confession of Faith or catechisms, but by the form of subscription ministers and elders are left to large liberty in defining the 'system of doctrine' to which they subscribe. We are well aware that there are disbelievers in the Christian system who delight to declare that under penalty of dishonesty one must accept the entire Westminster Confession of Faith, or leave the church. We fear that such people wilfully forget the history of the church. Under pretense of defending the standards of the church, and of supporting its Birches and Monforts, but really for the purpose of discrediting the church and showing the impossibility of harmonizing faith with modern learning, they would hold the church in iron bands and forbid any progress in religious thought."

Hence, also among the Presbyterians, no one can tell what their belief is. There is a formula of faith, but "no lay member is required to give assent to a single word of the Confession of Faith or catechisms," and ministers have even a "large liberty" in defining the "system of doctrine" to which they subscribe. Thus Presbyterianism is always laboring and bringing forth, in such a way as to make it simply impossible to recognize among the innumerable twins and triplets, the rightful "heir."

How about Methodism? In the beginning of the month of March three Methodist bishops, F. X. Ninde, C. H. Fowler, and J. W. Joyce, issued a circular letter to all the churches in

the U. S., setting apart the week commencing March 25th, as a week of penance and prayer. Now one should think where there is still penance and prayer there ought to be some solid religious substance. But it does not look that way judging from said letter. The bishops announce the following causes for the decay of Methodism: (we quote from the *Post-Dispatch* of March 4th):

"Labor troubles and the church standing aloof from a solution of them.

"Neglect of the 'submerged tenth;' Methodism above its business and permitting the Salvation Army to do its work.

"Speculations and vagaries of Christian Science.

"No more camp meetings.

"Light literature.

"Character of amusements and too many of them.

"Side-tracking of moral and spiritual forces necessary to build a church, and lack of self-denial.

"No more revivals; given up because some people make fun of them.

"Criticisms of preachers and of sacred things.

"Higher criticism of the Bible."

The letter contains this statement: "Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column was forced back a little. That lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side."

The bishops' letter is "not intended to intimate that there is any danger of a collapse of Methodism, but as a warning that extra efforts are necessary to adapt the church to new conditions."

Bishop Andrews, speaking of the letter of appeal, said to the New York correspondent of the *Post-Dispatch*:

"It is true that there has been a diminution in the Methodist Episcopal Church during the last year, but I do not believe it is peculiar to our denomination. Other sects as well have been affected in the same way.

"Personally, I believe, we shall pass through this stage of doubt and arrive at a reaffirmation of the old truths which have made Christianity the unity of history."

Methodism in the "stage of doubt," means Methodism without any faith, for faith is the death of doubt, and vice versa.

J. F. MEIFUSS.

\* Speaking of "knockers," somebody should knock on the sycophantic idolatry of public opinion. There is an apparently increasing class of people who seem to regard public opinion as infallible and public taste as absolutely standard. If anything vulgar or indecent appears either on the stage, or in a newspaper, a magazine or a book, it is excused on the ground that "the public demand it" or "it is supported by the public." What if it is? Is public taste or public morality never at fault? "Public Opinion," exclaimed Balzac in one of his books, "that greatest of all prostitutes!" Public opinion is forever fluctuating. Hence it is no standard. It justifies nothing, and people who cater to it, who worship it, who get their ideas, opinions, conviction (if they have any) and tastes from it, who make it a test of right or wrong, must hold themselves in readiness for violent and radical change of beliefs every three or four years, at the outside.



## THE SAVING GRACE OF HUMOR.

In one of his recent articles, Mr. Jacob A. Riis remarks that every reform movement ought to have attached to it a professional humorist, "to keep it from making itself ridiculous, either by too much solemnity or too much conceit." The remark has application in many other directions than that of social reform. So short, indeed, is the step from the sublime to the ridiculous that no amount of exhortation or warning can keep some of the best-intentioned people from it.

It is wonderful what blunders and missteps a pervading sense of humor will save one from. Take politics, for example. If President McKinley were a little less good and just a shade less serious, he would realize how quickly people see through his game, and how they more and more smile and chuckle when he delivers himself of some sage observation, or lets go a maxim or two. To see Gov. Roosevelt marching along the political highway, stumping the country for expansion and the "strenuous life," taking both sides and then the fence on a Backus case, and all the time swearing by the immortal gods that his hands are clean and his conscience clear, is positively funny. It is difficult to believe that men of sense and presumably good intentions can make such spectacles of themselves, or that the ludicrous incongruity of a situation which they would be quick to detect in others should make no appeal to them.

One occasionally runs across the same sort of thing in education. Only a short time ago a learned professor in an American university, who has had much to do with the admission examinations of the institution with which he was connected, gravely remarked to a professor in another institution that the question of the relations between the public high-school and the college was coming to be of great importance—as if the question had not been unceasingly discussed, in both public and private, for at least twenty years! We wonder how many persons would continue to bore teachers' conventions with dry disquisitions on the elementary principles of pedagogy, if they knew how their auditors laughed at them after the performance was over. It is all said in perfect seriousness, of course; and that is the humor of it.

The sphere of religion is not commonly thought of as one in which a quick sense of humor is an advantage, but a feeling for the fitness of things would often conduce to devotion and spiritual success. Perhaps ministers are no more liable to make themselves ridiculous than are other people, but their lapses are certainly more conspicuous. The deadly seriousness with which some preachers take themselves, and insist upon being taken by the public, is enough to make one stare. They are so cocksure that they, and they only, are right. They discourse on "religion in the poets," "the ethics of the drama," or "the philosophy of fiction," in such sweeping and mighty phrases. Placed in positions of prominence and authority, they feel a "call" to address their congregations on all sorts of subjects, and rush head-

long in where angels might well fear to tread. The newly consecrated Episcopal Bishop of Maine, for example, has been going about his diocese with some extraordinary deliverances, swinging right and left among other denominations the club of the Thirty-nine Articles and apostolic succession. Blessed, indeed, would be any of these zealous leaders of men if he had some friend who could point out the humor of the situation, and show him how his performances only tickle the ribs, but do not warm the heart.

But humor is sustenance as well as salvation. If it often keeps the wisest of men from making fools of themselves in public, it also helps many a wearied soul to carry its load more easily. No one will ever know how much the awful burden which oppressed the heart of Lincoln during the Civil War was lightened by his keen appreciation of a good story. The proverbial jollity and good-fellowship of a company of priests testifies to the redeeming worth of humor to those who still, in the faith of millions, hold the keys of heaven and hell. A teacher who knows how to refrain from pushing his doctrine too far; an editor who knows when he has hammered at a thing long enough; a politician who knows when he is beaten; a preacher who knows where spiritual teaching ends, and platitudinous philosophizing begins—each of these is sure to be a man who realizes how easy it is to get laughed at, and that to get laughed at is to be discredited in advance. We in America have always been in danger of going to one of two extremes, both of which come to us in the main, from our English stock. We are either impenetrably serious and solemn, or else we try to make everything "funny." Between the two lies the broad field of humor—the keen and instant feeling for things out of joint, ill-balanced, incongruous, and extreme. To any man who has it, in however small a degree, it is a saving grace.

### MSGR. HENNESSY'S WILL AND THE DIVISION OF THE ARCHDIOCESE OF DUBUQUE.

Michael V. Hennessy has taken steps in Dubuque, Ia., to contest the will of his brother, the late Archbishop Hennessy. His petition was filed in the District Court at Dubuque on April 13th and asks the court to order a revocation of the Archbishop's will and to declare it null and void.

The Church property of the Archdiocese of Dubuque was held by the Archbishop in fee simple in his own name. In case the will is broken, what will become of the Church property?

Regarding the division of the Archdiocese, we have the following reliable information:

The bishops of the Province of Dubuque, at their meeting to nominate candidates for the vacant see of Dubuque, recommended the division of the Archdiocese. Their recommendation has gone to Rome, notwithstanding the *Western Watchman* to the contrary (April 8th.)

The bishops attempted to nominate candidates for the proposed new see, before it has been erected by the Propaganda. This action of course was premature and was

stopped by an order from the Apostolic Delegate.

The *Western Watchman* is usually half-right on such legal points.

\* \* \*

We notice that the *Western Watchman* (Ap. 15th) is trying to incite the German clergy of Dubuque, to doing what they have not done hitherto, in spite of newspaper reports,—petition Rome against the appointment of Msgr. Keane to the see made vacant by the death of Archbishop Hennessy. The Rev. F. J. Brune, of Alton, Ia., undoubtedly voiced the sentiments of the German clergy of the diocese when he wrote to the *Sioux City Times* under date of April 5th (text of his letter reproduced in the *N. W. Catholic*, of April 12th):

"The German priests generally are busy attending to their duties; they have no time left to devote to making of bishops and episcopal sees. They will reverently accept whomsoever the proper authority will send us. It is a pity and a scandal to see the serious matter of selecting a successor to the late Archbishop Hennessy treated as if any political office were to be filled. The Catholic politicians in Dubuque and Fort Dodge and Sioux City would do well to let the proper authority attend to such important matters; or, at least, if they are so anxious to place their nonsense before the public they ought to refrain from spreading falsehoods about the German clergy." A. P.

### BLAND AND HIS CATHOLIC WIFE.

In his eulogy on the late Congressman Richard P. Bland of Missouri, Senator Vest said in the U. S. Senate on April 10th, in reference to a well-known incident in the dead silver champion's life:

"How true and loyal he was to wife and children was shown in an incident of the preliminary canvass for the nomination in Chicago in 1896, when the bigots and fanatics and slimy demagogues assailed him because his wife was a Roman Catholic, and was educating her children in that communion. His answer touched the heart of manhood throughout the world.

" 'Yes,' he said, 'my wife is a Roman Catholic, and I am a Protestant and shall live and die one; but my great regret is that I am not half such a Christian as the woman who bears my name and is the mother of my children.' "

### PRIMITIVE MORALITY.

The question of primitive man and his morality has been discussed several times in *THE REVIEW* of late; but as it appears that the defender of Bishop Spalding's use of the word wants none but first-class theologians to take a hand in the argument, we wish to add our mite to the interesting discussion by quoting the late Msgr. Hettinger, who says in his classic "Apologie des Christenthums," (VII. ed.) vol. 2, page 428 seq.:

"Comparing ancient and modern history, the attentive student will note the incontestable fact that during the time before Christ there was a gradual decrease of good, during the time after Christ, a gradual decrease of evil, not in such a uniform manner, of course, that one could figure it out by years, but as organic nature undergoes a continuous expansion and contraction and by



this change develops all life, so we behold in the history of the ancient world one people after another appearing in civilisation, rising and disappearing, yet none, even at the height of its glory, equaling its predecessor. Let us place ourselves at the turning-point of history, the birth of Our Savior, and look backward and forward into the ebb and tide of men and nations: going backward we come from Romans to Greeks, from Greeks to Orientals. And if we compare their intelligence, power, and virtue, we always find the preceding people better than the succeeding. Horace, *Carm.* 3, 6, said:

'Aetas parentum, pejor avis, tulit  
Nos nequiores mox daturos  
Progeniem vitiosiorum.'

"The prophet Daniel compares the ancient great kingdoms to a human statue, whose head is of fine gold; whose breasts and arms are of silver; belly and thighs, of brass; legs, of iron; and whose feet are partly of iron and partly of clay. No truer picture can be drawn of ancient morality and greatness."

Thus Hettinger, who was surely a great theologian. In other parts of the same work he gives ample proof of what he here asserts. Joseph de Maistre, too, on different occasions, shows the superiority of the human mind the nearer men were to their origin. To be found in the company of such men seems to us more honorable than to share the views of modern evolutionists.

J. F. MEIFUSS.

#### WAS WASHINGTON A CHRISTIAN?

Msgr. Keane, referring to Senator Depew's remarks on our first President's noble ambitions, said in a recent lecture:

"The idea of the Orient, the Greek idea, the Roman idea, all were incomplete. They strove for they knew not what. It was the Christian ideal which fired the soul of Washington, that put consecration on his sword, and enabled him to lead to victory. His fundamental conviction was that the Christian ideal was the true one for the individual and for the nation." Which provoked the following comment from the *N. W. Review* of St. Boniface (April 4th):

"This would be very nice if only it could be proved. Unfortunately Mr. William F. Carne proved the exact reverse in the *Ave Maria* for Feb. 24th, 1900. Washington carefully kept a journal for 52 years, and this now fills the greater part of twenty large printed volumes containing all that he ever wrote. Now in all these voluminous writings the sacred name of our Divine Saviour Jesus Christ never appears. Could one, whose 'soul was fired with the Christian ideal, that put consecration on his sword, and enabled him to lead to victory,' have spent his whole lifetime without mentioning the name of Christ? Moreover, Washington never once professed faith in Christ in any degree whatever. Though christened in infancy, he was never confirmed. Though outwardly a vestryman of Fairfax parish (a semi-political situation), he seems never to have partaken of the Episcopalian rite of the Lord's Supper and to have purposely remained away on Communion Sundays. The most convincing proof that he was not at heart a Christian is the manner of his death. Though conscious to the last, attending carefully to the medical treatment, to his will, to the time of his funeral, and thanking the physicians, yet he says not a word of religion, of the next world, he calls

for no minister, he utters no prayer, he has not a thought of God, he dies like the brute that perishes forever. This is the man of whom Archbishop Keane says: 'His fundamental conviction was that the Christian ideal was the true one for the individual and for the nation.'

"It is a pity that exaggerated patriotism and misplaced charity can not be made to square with facts."

#### OUTCROPPINGS OF "AMERICANISM."

St. John (!?) Mivart, the famous biologist and general scientist, died suddenly in London April 1st. He was recently prominent before the public in his controversy with Cardinal Vaughan, who had excommunicated him from the Catholic Church, for certain utterances in one of his essays regarding the doctrine of the resurrection, etc. We read his essay, and have no hesitation in saying that the Archbishop of Westminster acted more like an English tyrant than as a Christian prelate in the case. The poor old scientist, worn out with age and hard study, deserved commiseration rather than blame. But he has fulfilled his duties on earth and has now gone before Him who said: "If any one sin against the son of man it shall be forgiven him." There is too much earthly bitterness and theological gall in some divines.—*Chippewa Falls Catholic Sentinel*, April 12th.

\* \* \*

The devotion of St. Anthony's Bread may serve to illustrate how far the epidemic of ecclesiastical novelty has traveled. About ten years ago, the story goes, a young woman had difficulty in opening the door of her little shop. In her distress she promised a definite amount of bread to St. Anthony for the poor, providing he would open the stubborn door for her. The lock immediately responded to the pressure of the key. If the door had opened of itself without the encouragement of the key, the miracle would have been more striking; but Miss Bouffier was thoroughly convinced that good St. Anthony responded to her rather unimportant request. From this incident sprang the devotion of St. Anthony's bread. To-day it is known in all parts of the world.

We have before us books, pamphlets, and magazines dealing with this subject, and all agree in essential features. The vital point in the new devotion seems to be the fulfillment of promises made to St. Anthony. Innumerable stories are related to show that failure in this respect is bound to make a fiasco of the whole thing. For instance, a lady loses her umbrella, offers St. Anthony a dollar's worth of bread for restoring it, revokes her promise, and immediately loses the precious thing once more. Another woman enlists St. Anthony's interest in the cure of her drinking husband on the promise of a quantity of bread daily. The thoughtless woman omits her Sunday dole and learns to her dismay that her husband invariably gets drunk every Sunday. However, the cure is made complete when the afflicted wife gives a double allowance of bread on Mondays.

This devotion seems to be concerned chiefly with temporal affairs. It is thoroughly commercial in character—a distinctively C. O. D. institution. All that may be said in its favor is that it teaches a selfish kind of charity—an earthly charity that has an eye for the main chance. There is nothing spir-

itual, elevating, or Christian about it. St. Anthony is bargained with as pagans are wont to approach and reproach their deities. And it is by such devotions as this (for this is merely an illustration) that the modern world is to be converted to Catholicity! How can one imagine a healthy man of intellect subscribing to practices which appear to him utterly childish? As these are put forward and insisted upon as true Catholicity, he is disposed to put aside the system to which they adhere.

The Church in France, and in all parts of the world, is hampered by those ardent advocates of such novelties who are inclined to regard with suspicion all who fail to perceive at once the sacredness of the cause with which they are identified. Such misguided devotees give color to the charge of superstition so often brought against Catholic belief. The deep intellectual, devotional side of the old Church; the treasures which she has brought down from the past for the weal of man; the sacraments and the august sacrifice of the new law,—all these are forgotten in the view of the wonderful contrivances which have recently been called into prominence.

The Church should rid itself of these puerile and superstitious inventions. We have too many bedizened infants, too many revolving candle-machines, too many boxes for the coin of the credulous, and too little faith in God and too little love for the Blessed Sacrament.—*Northwestern Chronicle* (St. Paul) April 13th.

\* \* \*

The spirit of these effusions is decidedly "Americanistic." A. P.

#### HUYSMAN'S SPIRITUAL EVOLUTION.

Joris Karl Huysmans, the famous French novelist, has gone into monastic retreat, as our readers are aware,—joining the Benedictines at Liguge as a "lay monk." "The position of this new and interesting lay monk," says the *London Daily News*, "must not be confounded with that of a lay brother in the monastery. The lay brothers are subject to all the rules of the monastic discipline, performing, as in the Trappist Order, for instance, various menial duties, and doing all the washing, tailoring, shoemaking, carpentering, etc., needed in the community. 'Laborare et orare' is the Benedictine motto, and M. Huysmans is going to work hard—at his old trade, the writing of books. He will read his breviary with monastic punctuality, and attend services and go to confession. M. Huysmans is said to have begun a new novel, which he will finish, perhaps within the year, in his new retreat. At the age of fifty-two M. Huysmans may reasonably look forward to many years of productive activity, interrupted by nothing more worrying than the periodic sound of the monastic bell. He is happy in the conviction that nothing can ever lure him from his hermit life. But M. Huysmans has lived many lives before now. He was a Free-thinker before he became a devout Catholic. He out-Zolaed Zola before he gave him up. It is conceivable that his spiritual evolution may still be incomplete."

There is a strong apprehension of this in French clerical circles. We believe one priest has even published a pamphlet to show from Huysman's so-called Catholic writings that he is not a Catholic at all. We wonder in what his "spiritual evolution" will finally result. L. B.



## EXCHANGE COMMENT

Our esteemed contemporary the Lowell daily *Etoile* states "the mission of the French-Canadians in the United States" as follows (issue of Apr. 7th):

"To propagate throughout the vast territory of America the love of our language, the most beautiful in the world, and of our holy religion, the only one that is true."

It would smack less of chauvinism and be decidedly more in harmony with the spirit of a professedly Catholic journal, if the *Etoile* formulated its program thus:

"To propagate in this vast country our holy religion and to preserve and spread, if possible, our beautiful mother-tongue."

Such a program would have our sincere sympathy and support. The faith must always come before nationality, mother-tongue, in fact before every worldly good or consideration. If our French-Canadian brethren are firmly determined to preserve their mother-tongue in this country, and will use the means indispensable to this end—support churches and schools and a press of their own—they can and will succeed. But we confess to a thimbleful of skepticism with respect to their firm purpose and ultimate perseverance in this regard. It is the same with the Germans and other nationalities. They become so imbued with English by and by that they, often unwittingly, drop their mother-tongue of their own free will and accord, so that their grandchildren frequently are no longer able to speak or understand or even read it.

We do not see why this must be so; but it is so, and perhaps a certain class of "ultra" organs, that apparently look at the question more from a bread-and-butter than from an ideal and Catholic standpoint, are not entirely blameless in the matter.

ARTHUR PREUSS.

## MUSIC.

### NOTES ON CHURCH MUSIC.

That "pernicious notion" among many clergymen, that one kind of music is as good as any other, which V. Rev. Father Deppen claims does not exist, was shown to be quite prevalent by the author of the charge, Prof. Joseph Otten, in No. 1 of THE REVIEW.

I too can offer some facts:

Many years ago, at the evening reception for the silver wedding of a prominent member of a fashionable church, the musical selections rendered in the morning were commented on by a guest to a clergyman in the presence of the gentle host and my humble person, then an aspiring stripling of twenty summers. Mr. R—, impetuous, uncompromising enthusiast that he was, (he has gone to his eternal reward these many years), was outspoken and unsparing in denouncing the giddy and frivolous music rendered in that church regularly and on that particular occasion. This did, not however, perturb the clergyman's equanimity in the least. With an affable, condescending smile he put him off with these words: "O pshaw, Mr. R—, you reformers, with your heavy, unintelligible German Cecilian music, displease the people; you drive them out of the church; we give them lively, merry, entertaining music; they love to attend our services, and when we've got them before us, we can talk to them."

It is needless to say that these flippant

remarks would hardly have been made at a more serious occasion, but the bare fact that they could be uttered even in pleasant raillery by a clergyman, is significant.

Another more recent experience:

Speaking of the faulty and poor rendering of Gregorian chant and the strict ecclesiastical music of the Palestrinesque style, a scholarly clergyman remarked that he would rather hear in church (which must be interpreted that he would be more edified and drawn to devotion by) the art of Lambillotte, Mercadante, Cherubini, Mozart, etc., when well performed, than the unsatisfactory rendition of genuine musica sacra, though, caeteris paribus, he preferred the latter.

What does all this prove?

\* \* \*

That list of the Diocesan Commission of Cincinnati, Ohio, is another unanswerable proof of the truth of Mr. Otten's statement, as he has already pointed out.

We see there the composers of the acknowledged ecclesiastical music, the followers of the Palestrinesque style (Witt, Haller, Stehle, etc.) side by side with the Bollmans, Bordeses, La Hasches, Millards, etc., etc., not to speak of the jovial Haydn, the titanesque Beethoven, the insinuating Mozart, as acknowledged masters of profane art. The reasons for rejection as enumerated are: garbled incomplete, lengthy texts. Is it not obvious to every sane thinker that the ungarbled, complete text is a *conditio sine qua non* of liturgical music? Is not the necessity of being reminded of this the proof of a most deplorable state of liturgical knowledge on the part of the Rev. clergymen and choir leaders of our churches?

\* \* \*

A talented musician, well initiated in Gregorian chant and the Palestrinesque music, composed a mass some years ago, which proves clearly how unecclesiastical, unbecoming church music may be written, while every iota of the liturgical regulations is outwardly observed.

The requirements as to text, duration, intelligibility, accent, the instrumental accompaniment, etc., are minutely observed, while the hundred and one scraps of musical plagiarisms—or reminiscences, if that sounds more satisfactory—from love, patriotic and folk lore are skillfully and tastefully interwoven and twisted and turned, forming a new dish—a spicy hash so to speak. "Ah, so delightful, sweet and tender, stirring and grand!"

\* \* \*

Rev. Dr. F. X. Witt, the Palestrina of the 19th century, in an address at a meeting of organists and choir directors, is reported as having said (I quote from memory):

"I entreat you, gentlemen, I conjure you in the name of the holy, the pure, the great God,—do not enervate, brutalize, debase our unsuspecting, well-meaning, poor Christian people with sensual, sentimental, lascivious (*gemein*) music!"

Is the musical poison less active and dangerous because it is sweet and administered in homoeopathic doses? Methinks it is all the more dangerous, as no effectual reaction against its sentimental sensualism, which goes under the name of pseudo piety and devotion, is even attempted. ZELOTES.

For the purpose of preparing a reform of Church music in New Orleans, the new semi-monthly Catholic paper established there, the *Catholic Propagator* (March 15th), asks for

the name and address of such young men as have a knowledge of Latin and good voices, with a view to the formation of a society for the cultivation of Gregorian music under an able director. It will not be an easy thing, we fear, even in a city like New Orleans, to get an able director filled with the spirit of self-sacrifice, and a sufficient number of young men with good voices, a knowledge of Latin, and zeal for the honor of God. C. D. U.

## SOCIAL QUESTION.

### A RESTAURANT CONDUCTED ON BIBLE PRINCIPLES.

"The Christian" is the name of a Chicago restaurant conducted upon Bible principles. Its proprietor is a reformed drunkard, and he is making a success of his novel enterprise. He has decorated his walls with Scriptural quotations, holds gospel meetings on Saturday evenings, and closes the place on Sundays. The bill-of-fare bears familiar texts, and the patron sees beneath the words "vermicelli soup" the warning, "Prepare to meet thy God." "Where will you spend eternity?" is the question that confronts all who study the list of twenty-cent meals, and the gospel meetings are advertised beneath the ice-cream and custards.

The real Christianity of the place, according to the description printed in the *Chicago Inter Ocean*, is in giving large portions of well-cooked food for the least money possible, and in dismissing with a "God bless you," and without charge, customers whose appearance betokens poverty.

## RELIGIOUS WORLD.

... *El Tiempo* (April 1st) reports the Pope ready to issue an encyclical to the bishops of Spain, on the renovation of discipline in harmony with the decrees of the Council of Trent.

... The *Globe-Democrat* had the following special cablegram on Tuesday morning:

"It is reported from Rome that the measures taken against the Assumptionists by the Vatican are intended to apply to all religious congregations throughout the world. Hereafter the members of these congregations will not be allowed to participate in political work or the publication of newspapers."

We publish this important—if true—news *sous toutes réserves*.

... The international congress of the Franciscan tertiaries, which was to have taken place in Rome in May, has been postponed till September 27th-30th.

... The *Cologne Volkszeitung* brings us the first news of the death, on April 5th, in Salzburg, Austria, of Cardinal Prince-Archbishop Haller, Primate of Germany.

... Archbishop Elder, of Cincinnati, in a letter to the faithful, published recently in the *Catholic Transcript* of that city, gives some excellent and timely advice to parents, on the character of the dress to be worn by children on first communion and confirmation days. The vanity of personal adornment shows indication of its existence in the tenderest years, and we know that more thought is often given by the children to their appearance, as they approach the altar for the first time, than to the heavenly gift



they are to receive. Sometimes Catholic parents themselves seem to forget that the King's daughter is within; and they, as the Cincinnati Archbishop points out, make the mistake of dressing their children with too much expense and show. This causes rivalry to spring up, and there follows a consequent great burdening to the poor, and the engendering of petty envy in the hearts of the young. "The plainer the dress," says Archbishop Elder, "both in material and make, the more becoming it is on these occasions. There should not be silk, nor fine laces, nor fancy show nor jewelry. I beg the richer parents to lead the way in this matter."—*Midland Review*, April 12th.

.... A despatch in the Sunday papers says that Msgr. Martinelli has received official notification from Rome of the appointment of Rev. Dr. Francesco Marchetti to succeed Bishop Sbarretti as Auditor of the Apostolic Delegation. Rev. Marchetti, according to the *Standard and Times'* Rome correspondent (April 14th), is a Roman and has been up to the present vice-chaplain to the important society Circolo San Pietro. The daily papers claim he has never been in America and does not speak a word of English. He is expected in Washington in the beginning of May.

.... Mr. Croke writes from the *Eternal City* to the *Catholic Standard and Times* (April 14th) that it would not be surprising if Rev. P. Salvatore M. Brandi, S. J., editor-in-chief of the *Civiltà Cattolica* and a close friend of the late Card. Mazzella, would be soon called to the honor of the purple. We need hardly say that we should hail his elevation to the cardinalate with great satisfaction and joy.

A. P.

.... According to the *Midland Review* (April 12th), there is a scarcity of priests not only in many sections of rural Kentucky, but also in West Virginia, Tennessee, Georgia, Mississippi, Louisiana, Alabama, Florida, Virginia, South Carolina, North Carolina, Texas, and New Mexico. Our Louisville contemporary attributes this keenly-felt need not so much to a lack of vocations as to a want of funds to educate young aspirants to the priesthood.

.... The Year-Book of the Catholic University for 1900-1901, just out, shows, according to the *Catholic Citizen* (April 14th), that there are now at that institution sixty-eight lay students, following the different courses in philosophy, science, letters, and law, and one hundred and eight clerical students, of whom fifty are priests, and the rest members of the religious houses affiliated with the University. THE REVIEW has not yet been found worthy of receiving either the Year-Book or the *Bulletin* or any other official publication of the Catholic University, though our deep interest in the welfare of the institution is well known and has stood the test of many vicissitudes.

A. P.

.... According to the *Post-Dispatch* (March 18th) two women in St. Louis occupy the position of assistant pastors or "visitors" of churches, one, Miss Jane McGintie, being assistant pastor of the First Presbyterian Church, and the other, Mrs. Jennie Conway, assistant pastor of Central Christian Church. Both receive good salaries. According to Mrs. Mary Irwin McDearmon, quoted in the same paper, "The pastor is a busy man. His studies, the preparation of his sermons, and a score of other duties leave little time for making pastoral calls. The

visitor is expected to use her influence in helping to keep the congregation together. She must keep well informed as to the movements of members of the church and must be especially alert in watching out for newcomers."

Catholic pastors do not delegate their duty to visit their parishioners. They are pastors in deed, not in name only.

## LITERATURE.

A list of Catholic books in the Pratt Free Library, Boston. Compiled by the Rev. John F. O'Donovan, S. J.

The Catholic people of Boston owe a debt of gratitude to the Rev. Father O'Donovan for his laborious work. It is no small trouble to catalog correctly under all their divisions and subdivisions and numbers a large number of books contained in a collection such as the Pratt Free Library. It requires an immense amount of book knowledge, too, to distinguish chaff from wheat. A similar undertaking for each of the large libraries in the land would be a desideratum, as on the one hand people and clergy would thereby be enabled to get good books from the libraries, on the other hand, Catholics would learn whether their works are slighted or not and seek to remedy it. For, where such free libraries discriminate against Catholic books and authors, in many instances a demand made for the missing works would move the boards to procure them. A certain aggressiveness would be very effective, and can be applied best when a catalog such as Father O'Donovan has compiled, is on hand to show what Catholic books are or are not in the library.

J. F. M.

*Guerison subite d'une fracture. Récit et étude scientifique par L. von Hoestenbergh, M. D., E. Royer, M. D., O. Deschamps, S. J., M. D.* With four photo-engravings. Bruxelles, L. Lagaert, 1900.

On 48 pages three physicians relate the miraculous cure of Peter de Rudder, of a fracture of his left tibia and fibula, at the sanctuary of Our Lady at Oostacker, Belgium, April 7th, 1875, after he had suffered for eight years. The testimony is such as to be unimpeachable even from a medical standpoint. There are still miracles occurring in our days. The brochure deserves an English translation, to be scattered broadcast through this land of unbelievers.

J. F. M.

## CURRENT LITERARY NOTES.

—The *Midland Review* (April 12th) registers a rumor to the effect that Sienkiewicz's much-discussed story "Quo Vadis?" has been placed on the Index. What a *blamage* it would be for a number of our Catholic papers if this should prove true, which is not entirely improbable, because an Italian edition of the work, widely circulated in Italy of late, has called forth severe strictures from the *Civiltà Cattolica*, the *Osservatore Romano*, and a number of eminent clerical critics.

—The *Midland Review* (April 12th) correctly observes that much of the grumbling, that Catholic publishers charge too much for books published by them, "comes from people who have slight knowledge of book-making. It is an ignorant person who compares an unauthorized reprint to a copyright publication; yet this is done every day in our press."

—In the *Pittsburg Observer* (April 12th) our good friend Rev. A. A. Lambing severely criticizes the ten-volume work "The World's Best Orations," published by one Fred P. Kaiser, of St. Louis, who is reputed to be a Catholic. Father Lambing says Catholics are unjustly treated in this work and advises against buying the same. Though the work is credited to St. Louis, we have never seen a copy of it nor ever heard of Mr. Kaiser.

—In "A Word to the Unwise" the *Catholic Transcript* (March 23rd) denounces that "despicable parasite," the itinerant bookseller, "who fastens himself to the simple-minded and with persuasion, promises of easy terms, and assurance of spiritual profit, extorts from his dupes hard-earned and sorely-needed blood-money." Our contemporary gives a fine specimen of the handiwork of one of these leeches, whose victim was a helpless young woman, in poor health and almost penniless, and draws from the incident this moral: "Do not buy what you do not want, or what you can not pay for. When the stranger forces his wares upon you out of zeal for your spiritual good, cast him off as a sacrilegious fraud. When he claims to sell you the means of grace and the indulgences of the Church, drive him from your door as a thing unclean."

ARTHUR PREUSS.

## SCIENCE AND INDUSTRY.

### THE HYSSOP OF THE BIBLE.

P. L. Fonck, S. J., in the *Stimmen aus Maria-Laach* (2. Heft), makes it appear very probable that the "hyssop" mentioned in various passages of both the Old and the New Testament, refers not to different plants, as has been frequently assumed, but to only one, viz., the *Origanum Maru L.*, a species of the marjoram, which, with its stiff and woolly twigs was admirably adapted to ceremonial use as a sprinkler for sacrifices and purifications. Under this interpretation it requires no artificial harmonizing to reconcile the statements of the Evangelists with regard to the reed and the sponge handed to Jesus on the cross, which is called "kalamos" by Matthew and Mark, and "hyssopos" by St. John.

A. P.

### HYPNOTISM IN MEDICINE.

There is no disputing the fact that hypnotism is constantly gaining ground in the medical profession and is much used, especially in the form of mental suggestion, with considerable success. At the same time, however, the conviction is spreading among honest and experienced physicians that the practice of hypnotism is fraught with many and great dangers.

One of the chief advocates of hypnotism in medicine in this country, Dr. John D. Quackenbos, formerly professor in Columbia University, New York, is quoted in the *Sun* of March 18th as follows:

"The chief danger in hypnotism lies in the possibility of the impression of low ideals upon the patient's subliminal consciousness, if the hypnotist is himself a man of low and sensual ideals, and the consequent injury to the general character. The practice of hypnotism should, by law, be confined to reputable and skilled practitioners; but, with that precaution taken, the possibilities of evil from hypnotism would be practically nil."

Three other prominent New York physicians



who were interviewed on the same subject, laid even greater stress on the dangers of hypnotism and thought that "it should be resorted to only when other medical expedients proved useless, and when the case seemed positively to demand treatment by suggestion. To a certain extent mental suggestion is used by physicians in every case, but definite hypnotism may tend to weaken the individuality of the patient. It is to be handled very carefully, and its use should certainly be strictly regulated by law."

This practically agrees with the view taken by that eminent Catholic moralist, Aug. Lehmkuhl, S. J. (See Theol. moralis, ed. ix, vol. i, §994, nota.) A. P.

### CONTEMPORARY RECORD.

\* In an article in No. 2,679 of the N. Y. *Independent*, Prof. Jean Ch. Bracq succinctly and, we believe, accurately describes the situation in France thus: "We are doubtless on the eve of a French *Culturkampf*. The inevitable outcome of this all—if it continues—will be to make the Republic more radical, more Socialistic and unfriendly to the Church."

Too many Catholic politicians succeed in getting into office on the plea of recognition of "our element." In many cases it would unquestionably be far better for "our element" to remain unrecognized than to have men who are Catholics in name only and a disgrace to the faith they profess, regarded as exponents of Catholicity.—Balt. *Catholic Mirror*, No. 15.

\* It is suggested by the Colorado Springs *Gazette* that Mr. Rockefeller's gift of \$100,000 to establish a chair of psychology in Columbia University is with a view to investigation of the question whether corporations have souls.

\* We see from the *Catholic Universe* (Apr. 13th) that the iniquitous Marchant bill, whose purpose was to put private charitable institutions under State control, was killed in the House of the legislature, after having passed the Senate.

\* The *Midland Review* (April 12th) pleads for the establishment of some Catholic organization for the purpose of inducing at least a portion of the thousands of Catholic immigrants pouring into this country from Italy, Poland, Ireland, and Portugal, to plant colonies in the South, where there is plenty of cheap land and a climate like to that to which they have been accustomed.

\* There will be a vacancy next September in a Catholic High School, for an experienced master, capable of instructing in mathematics, physical sciences, and the classics. Address with references: Master, office of THE REVIEW.

\* We are a little puzzled to understand why one of our esteemed contemporaries should think it worth while to remark the "large-mindedness" of Notre Dame University in honoring Count John A. Creighton for his benefactions to Christian education and charity, even though his gifts flow through the hands of the Jesuits. We have always been simple enough to believe that a zeal for good and God's glory was the only reason of the apparent rivalry between the religious orders of the Church.—*Church Progress*, April 7th.

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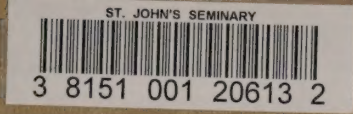
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